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BOSTON UNIVERSITY
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A STUDY OF THE FUNCTION AND ORGANIZATION
OF A NEIGHBORHOOD BOYS' WORK COMMITTEE
IN AN INTERRACIAL EXPERIMENT AS CONDUCTED BY THE
BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION

A Thesis

Submitted by

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(B.S. in Ed., Boston University, 1947)

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PREFACE

Throughout the entire history of the Young Men's Christian Association, the lay character of the organization has been of prime importance. In fact, in the very beginning of the movement, volunteers carried on all the work of the Association. Eventually the demands made upon the time of these volunteers was so great that it became necessary for the YMCA to bring into being its professional secretaryship. However, volunteers have continued to serve - literally by the thousands - in all capacities, the most basic of which, in the functioning of the organization, are boards and committees.

Through its boards and committees,

The Young Men's Christian Association continues to rely upon democratic control by those with whom and by whom its work is carried on. Today, good committee activity represents a satisfying group experience to the community in which the committee serves; it helps guarantee the preservation of the best things in the Christian democratic tradition.¹

The purpose of this study is to determine the manner in which the active leadership of certain responsible residents, through committee service, provide facilities and professional guidance for all the youth of their community in an intercultural and interracial setting.

¹ North American Association of Boys' Work Secretaries of the YMCA, The Administration of YMCA Boys' Work, p. 26.

CHAPTER I

INTRODUCTION

Community work in the Young Men's Christian Association may be defined as:

...an all-around Association program carried on in a clearly-defined geographical area, under the management and direction of an Association organization resident within the area, which seeks to cooperate with existing institutions and organizations in providing a community program that will make possible the symmetrical development of all the young men and boys in the area.²

This concept found its roots in America about 1909, when a medium-sized city, unable to finance the building of a Young Men's Christian Association, appealed to the International Committee, with offices in New York City, to give assistance in its efforts to work with boys of the community.

At first, the experiment was called "non-equipment" work largely because of the absence of an Association building. Later it began to be known as institutional work, inasmuch as the Secretary promoted the program of the Association through other institutions. As this movement evolved, the term "Community Boys' Work" came into usage; but in more recent years that has been discarded and the term "Community Young Men's Christian Association Work" accepted.

² International Committee of the YMCA, City Department, A Community Message to the Brotherhood, No. 2, p. 12.

Originally, "Community YMCA Work" functioned as a department of the International Committee - similar to the Physical Department or the Religious Work Department - of the Association.

Usually it served small communities who were unable to maintain highly institutionalized equipment and facilities. With the rapid growth of urban municipalities, the idea was extended to areas within cities where it was not possible to erect buildings until money could be realized for such undertakings.

At this point, a controversy developed among YMCA leaders regarding the philosophy and methods of community work, and this controversy centered in the building versus the non-equipment type of program.

The term came into being largely because of the community aspects of the Association program and to remove the idea that was altogether too prevalent, that the Association program depended on a building program.³

The Community policy is applicable to the great city, the small town or to the rural community. It is not dependent on equipment or absence of equipment.⁴

Under the impetus of this philosophy, the Boston Association was one of the large cities of the country to set up its work with boys on a community basis. Among its early experimentations was

³ International Committee of the YMCA, City Department, A Community Message to the Brotherhood, No. 1, p. 11.

⁴ Ibid.

a community work program for the section of Boston known as the South End-Lower Roxbury Area. This particular project was developed specifically to meet the needs of Negro youth in this area.

This Branch was organized in 1923 on a community basis and its board of managers was made up of both Negro and white personnel. The experiment, which was carried on for two years, proved to be unsuccessful because of several factors: (1) the lack of a clear-cut YMCA policy toward Negroes; (2) the unwillingness of the community to accept the program in any large degree; (3) the inadequacy of the professional and lay leadership; and (4) the general social climate toward Negroes. However, the project proved very definitely that needs existed on the part of the youth of the community that should be met above everything else. This experiment demonstrated conclusively that a program of this kind must be indigenous to the community and not super-imposed upon it.

Therefore, when the Outer Roxbury project was started, its first objective, after determining needs and the willingness of the community to accept the agency, was to discover local residents who would consider committee leadership. Such a committee would have to answer for itself such questions as:

1. How should it be created in areas where allegedly hostility ferments among groups?
2. How should it function in behalf of a community ambiverted in its feelings toward intercultural activities?

3. How could it remain objective in its purpose without identifying itself too closely with the irritant or irritants?

4. How could it evaluate its progress so that it would be building soundly for future developments?

The study will attempt to answer the above questions by analyzing the role of the committee in this experiment.

As a student, the writer has worked with the YMCA as an advisor for the committee.

The writer is indebted to Mr. William A. MacCormick, the staff of the City-Wide Boys' Work Office, and to the Outer Roxbury Boys' Work Committee for the generous help and assistance they have rendered in the preparation of this paper.

CHAPTER II

THE OUTER ROXBURY AREA

During the years between the closing of the South End experiment (reasons cited in preceding chapter) and the opening of the Outer Roxbury Project, the YMCA, through its leaders, was continually kept aware of its obligations, as a Christian agency, to serve a community where various races were living together and where misunderstandings existed between them. While the YMCA was going through its deliberations concerning its service to this area, evidences of specific need on the part of youth were appearing in the community.

This awareness on the part of the Boston YMCA was given further impetus by declarations made by national bodies of the Young Men's Christian Association. The International Convention of the YMCA, meeting in Atlantic City, New Jersey, in 1946, voted overwhelmingly to recommend to local Associations:

...that they work steadfastly toward the goal of eliminating all racial discrimination, and having all men without regard to racial or national origin to share justly and equally, according to merit, in our rich social, economic, cultural and political heritage.

This idea received further endorsement at the Sixth National Young Men's Assembly, held in Grand Rapids, Michigan, in 1947, when it went on record in favor of the policy:

...that local Associations work steadfastly toward the goal of eliminating all racial discrimination; and encourage the formation of groups where natural

integration of races would take place....that the YMCA assume its moral responsibility in the community by working diligently in the areas of public affairs to bring about racial equality in political rights, jobs and relief, and equality before the law.

The report further states that:

We recognize that this will mean that the YMCA must pioneer beyond the established community standard in order to live up to its Christian principles. It is agreed that this pioneering should be done with skill, so as to bring about progress, rather than set backs in the field of race relations.

In seeking to make application of these declarations to Outer Roxbury, it is necessary to understand the background of racial tensions, bad housing, inadequate health and recreational facilities, family disorganization, ignorance and resistance to the agency's purpose in this district.

The Outer Roxbury Area is undergoing a process of change in its social pattern. There are three major racial or cultural groups which are constantly moving in or out of the neighborhood. The area may be divided into three parts. The white population predominates in the area from Dudley Street to Dale Street, with the Jewish section running from Hollander Street north to Seaver Street. The majority of the Negro population occupy the section from Bower Street up to and including Hollander Street. However, there are no clear-cut patterns of racial segregation as to housing in these areas, as there are some neighborhoods within the district where residents of various races and creeds reside side by side in an apparent state of harmony.

Table I

POPULATION BY CENSUS TRACTS
IN THE ROXBURY PROJECT AREA*

Census Tract	Children				Total Population	White		Non-White	
	Age	Total	White Male	Negro Male		Native Born	Foreign Born	Negro	Other
U1	10-14	506	240	18	6 357	4 488	1 524	523	3
	15	120	68	2					
	16-17	241	117	7					
U2	10-14	521	216	40	5 939	3 860	1 148	924	7
	15	99	49	4					
	16-17	217	90	16					
U3	10-14	412	188	5	4 705	3 615	977	94	19
	15	86	34	1					
	16-17	192	95	3					
U4	10-14	737	353	16	6 580	4 783	1 488	301	8
	15	140	64	2					
U5	10-14	792	209	172	8 860	3 292	2 034	3 523	11
	15	174	45	42					
	16-17	336	98	76					
U6A	10-14	375	169	13	5 249	3 054	1 809	382	4
	15	82	37	6					
	16-17	185	91	7					
U6B	10-14	422	223	1	7 248	4 879	2 340	29	0
	15	96	47	0					
	16-17	182	97	1					

*Source: United States Bureau of the Census.

Table I shows the population of those census tracts included in and contiguous to the Outer Roxbury Community YMCA area. The total population of this area shown is 44,938, of which the total number of children between the ages of seven and sixteen is 7,092.

The entire area of Roxbury is recognized as a district needing many services. It ranks second in population size of the fifteen Health and Welfare Areas of Boston.

Table II

FAVORABILITY COMPARISON WITH FIFTEEN
BOSTON HEALTH AND WELFARE AREAS*

Area ^a	Composite Rank for Favorability ^b	Health	Social Breakdown Involving Children	Economic Education	Security
Roxbury	12th	13th	15th	9th	11th

*Source: Statistical Studybook on Roxbury, Greater Boston, Greater Boston Council of Social Agencies.

a Fifteen Health and Welfare areas are compared. Figures represent Roxbury's standing in comparison to others.

b Rank: most favorable status, 1; least favorable status, 15.

Since the beginning of the Second World War, there have been throughout the community occasional racial and religious disturbances which, in some cases, have caused the police and civic officials to intervene. Many of these incidents that occurred in this area of Roxbury were those that involved the youth of the district. A few of the typical cases in this locale, which

occurred in 1947, have been taken from the confidential file of the Boston Chapter of the Anti-Defamation League of the B'nai Brith Organization and are illustrated here:

Case I: Three Negro boys averaging in age from twelve to fifteen attacked three Jewish boys who were leaving a Jewish cultural and recreational center in the neighborhood. In the melee that ensued, the Negro youths attempted to throw the body of the Jewish boy, who was unable to flee, into the path of an oncoming automobile. No evidence could be found to substantiate the attack, as the boys were total strangers.

Case II: Several white youths attacked two Negro youths who attempted to purchase tickets to a public dance in the district. Rumors were quickly circulated and rival youthful racial groups moved to meet each other in combat. Only through the efforts of some of the level-headed citizens of the community did Roxbury avert another "Detroit riot."

Case III: A Jewish temple was stoned, while services were being conducted, by a group of white and Negro youngsters.

Case IV: A Negro who had purchased a home which was occupied by Jewish tenants attempted to evict them without due process of law by threatening them with physical violence and derogatory remarks. "We don't want you damn Jews here, and you better get out or I'll kill you," and "Jews are no good" were the typical prejudicial remarks made by the landlord.

Case V: On Halloween night, a thirteen-year old boy threw a brick through the window of a Jewish home, remarking: "No Jews allowed." "Go back to Poland."

Table III

JUVENILE COURT APPEARANCES*

AVERAGE ANNUAL RATE OF APPEARANCES OF BOSTON
JUVENILES UNDER 17 IN MASSACHUSETTS COURTS PER 1000
POPULATION 7-16 YEARS OF AGE FOR FIVE-YEAR WAR PER-
IOD 1941-43 AND THE PERIOD 1941-45

	PERCENTAGES		TOTAL APPEARANCES	
	<u>1941- 1943</u>	<u>1941- 1945</u>	<u>1943</u>	<u>1945</u>
<u>Boston as a whole</u>	14.7	15.7		
<u>Roxbury as a whole</u>	23.3	25.9	543	548
<u>Roxbury neighborhoods</u>				
Dudley Street East	20.7	25.3	109	169
Dudley Street South	23.1	24.6	98	64
Egleston Square	15.9	22.9	10	38
Grove Hall West	13.4	15.1	42	42
Heath Street	9.2	9.4	11	14
Lower Roxbury	45.2	45.9	160	121
Mission Hill	17.6	20.6	28	31
Parker Hill	18.0	15.4	36	38
Warren Street	22.8	30.2	69	85

*Source: Research Bureau, Greater Boston Council of Social Agencies.

Table III shows higher rates of juvenile delinquency in this area than in Boston as a whole and indicates that if the neighborhood fails to surround the child with acceptable cultural standards and wholesome facilities for the satisfaction of play interests, he will strive for the fulfillment of these satisfactions in another manner, usually asocial in nature, thus contributing

directly to the development of his tendencies toward delinquency.

The limitations in recreational facilities and outlets give emphasis to this statement. The report of the Temporary Committee on Recreation of the Upper Roxbury Council on Community Affairs points out the following dearth of facilities:

The four parks in this area are without supervision and there are definite restrictions regarding active play in these parks. Also, there are no adequate provisions made for those persons above the age of twelve years as far as recreation space is concerned. Today's need for recreation is not confined to the school-age youngster, nor is the desire to play restricted only to July and August. Recreation is essential for all ages, from the toddler to the tottering, summer and winter. The high birth rate and marriage rate during the war means an increase in the number of children of school age during the next few years. The returned veterans are seeking facilities for active sports. Then, too, the trend toward shorter working hours will allow for more leisure hours. All of these factors point to the need for a greatly expanded recreation program for not only our community but for the whole city.

As for recreational resources in the Outer Roxbury Area, we find the following:⁵

DESCRIPTION	CENSUS TRACT
<u>Private Recreational</u>	
Boston YMHA 108 Seaver Street	U5
St. Mark Social Center 216 Townsend Street	U5
<u>Public (Parks and Playgrounds)</u>	
John J. Connolly	V1

⁵ Greater Boston Council of Social Agencies, Statistical Studybook on Roxbury.

DESCRIPTION

CENSUS TRACT

Franklin Field and Park

Horatio Harris Park

Moreland Park

Washington Park

Play Areas

Savin Street Health Unit

School Playgrounds

Lewis

12 Paulding Street

U2

Ellis

302 Walnut Avenue

U5

Roxbury Memorial High

465 Warren Street

U6A

Garrison

20 Hutchins Street

U5

Boston Clerical

Copeland Street

In discussing the general recreational picture of the area, consideration must be given to the two private group work agencies in the district. They are the Young Men's Hebrew Association, serving the Hebrew group in the locale, and the St. Mark Social Center, meeting the needs of the Negro group. The following table illustrates the inadequacy of meeting the total youth needs of this area.

Table IV

TOTAL MEMBERSHIPS IN THE YMHA AND THE ST. MARK SOCIAL CENTER
AND TOTAL POPULATION BETWEEN THE AGES OF 7 AND 16*

CENSUS TRACT ^a	TOTAL MEMBERS ^b	YOUTH POPULATION ^c
U1	22	1 048
U2	73	1 039
U3	3	812
U4	35	1 050
U5	443	1 535
U6A	120	736
U6B	210	874

*Source: Research Bureau, Greater Boston Council of Social Agencies.

a Areas included in the Outer Roxbury Area.

b Research Bureau, Greater Boston Council of Social Agencies.

c United States Bureau of the Census, 1940.

Table IV indicates the number of youth residing in the area not holding membership in these agencies. An executive of a social agency that is interested in the problem of race relations in the Outer Roxbury area states:

One of the central causes of friction between the races in this area is that each agency caters to a particular group, consequently this tends to widen the gap between the groups, as there is no agency operating in the area equipped to bring the groups together in common play, so they might intermingle and get to know each other better.

To other observers it seemed to be an area in which there was not only a need for additional social welfare services to be provided, but also one in which some useful experimentation in interracial and intercultural services might be developed. With these facts and opinions in hand, plus specific requests from Negro and white residents, both as individuals and groups, for YMCA youth services in this area, the YMCA set itself to initiate this program of community service.

The proposal was referred back to the Committee for further study in order that any so-called "thin line" indications in the statement might be avoided.

It was also suggested that conferences be held with leading Negroes in the community to see how best the YCA could bring its services to Negro youth. All of these conferences a formulation of a proposal would be made.

The Boston YMCA then invited a member of the National Council Staff of the YCA - a Negro - to make an observation survey of the situation. His study emphasized the size and need of the white neighborhood as well as the Negro youth. This suggested a change in emphasis on the part of the YCA and a plan

A Boston YMCA History File, A Notice to the Members of the General Assembly, July, 1944.

CHAPTER III

THE OUTER ROXBURY YMCA PROJECT

The Outer Roxbury Community YMCA Project developed as a direct result of the action taken by the General Assembly of the YMCA in 1945. In the 1944 General Assembly a proposal was made by the Seyfert Commission that:⁶

.....every effort be made to establish a branch in that section of the city where the Negro population is centered; such a branch to be equaled in equipment and staff to any of our neighborhood branches and to be so set up financially so as to bring the cost per user within the ability of the group to be served.

The proposal was referred back to the Commission for further study in order that any so-called "Jim Crow" implications in the statement might be avoided.

It was also suggested that conferences be held with leading Negroes in the community to see how best the YMCA could bring its services to Negro youth. Out of these conferences a formulation of a proposal would be made.

The Boston YMCA then invited a member of the National Council Staff of the YMCA - a Negro - to make an observation survey of the situation. His study emphasized the size and need of the white boyhood of this area as well as the Negro youth. This suggested a change in emphasis on the part of the YMCA and a plan

⁶ Boston YMCA History File, A Notice to the Members of the General Assembly, July, 1944.

for a branch was worked out, which seemed not only to avoid the segregation issue but to provide opportunity for bettering interracial understanding.

A committee made up of members of the Metropolitan Board of Directors of the YMCA, and selected leading citizens of the community concurred in these findings. Early in the summer of 1945 an appeal was made to the Greater Boston Community Council for an establishment of a YMCA branch in Outer Roxbury. A special project commission appointed by the Council reviewed the matter and offered the following suggestions:⁷

(1) The Committee commends the YMCA for its stand in proposing to develop a program which will better interracial understanding and recommends that, when funds can be found, it set about adding features to its program which will strengthen its relationship to the Negro community.

(2) That the establishment of a branch with its implications of separateness and specific location be postponed for the time being as a too direct approach to the problems involved and fraught with too many hazards at the present time.

(3) That the YMCA establish a biracial committee to give full and careful consideration to steps to be taken in developing services involving participation of members of different races living next to each other.

(4) That this committee select one or more staff persons to work out of the Huntington Avenue Building on behalf of the committee in that neighborhood of Roxbury marked as U5 and the area immediately contiguous to this census tract, on an experimental basis.

⁷ Boston YMCA History File, Report of the Greater Boston Council Project Committee on the YMCA's Proposal, June 21, 1945.

The staff person or persons would probably begin quietly a sampling of opinions of the residents of the area, and slowly stimulate their interest in service for the older boys and young men of the neighborhood. If sufficient interest developed, a local biracial committee would probably be a natural result and the leadership of the area could be gradually led to sponsor activities which would involve mixed racial groups.

(5) The members of the project committee offer their services to the Council, Fund and the YMCA for further counsel on this proposal. It suggests that it be continued and that at the end of one year or thereabouts the YMCA be asked to make a report on steps that have been taken and the results.

(6) The committee cannot emphasize too strongly that it is sympathetic to the idea of such a program as proposed by the YMCA but that it is not convinced that the proposal as it has been presented and discussed would be likely to succeed. It is convinced that such an effort needs most careful consideration, very imaginative thinking and new vision to achieve the ends desired. Much will necessarily depend upon the ability of the staff person, or persons, chosen by the committee or board which undertakes the work. The sentiment of the area into which a staff starts to operate will necessarily need to be carefully studied and the agency's public relations studiously developed.

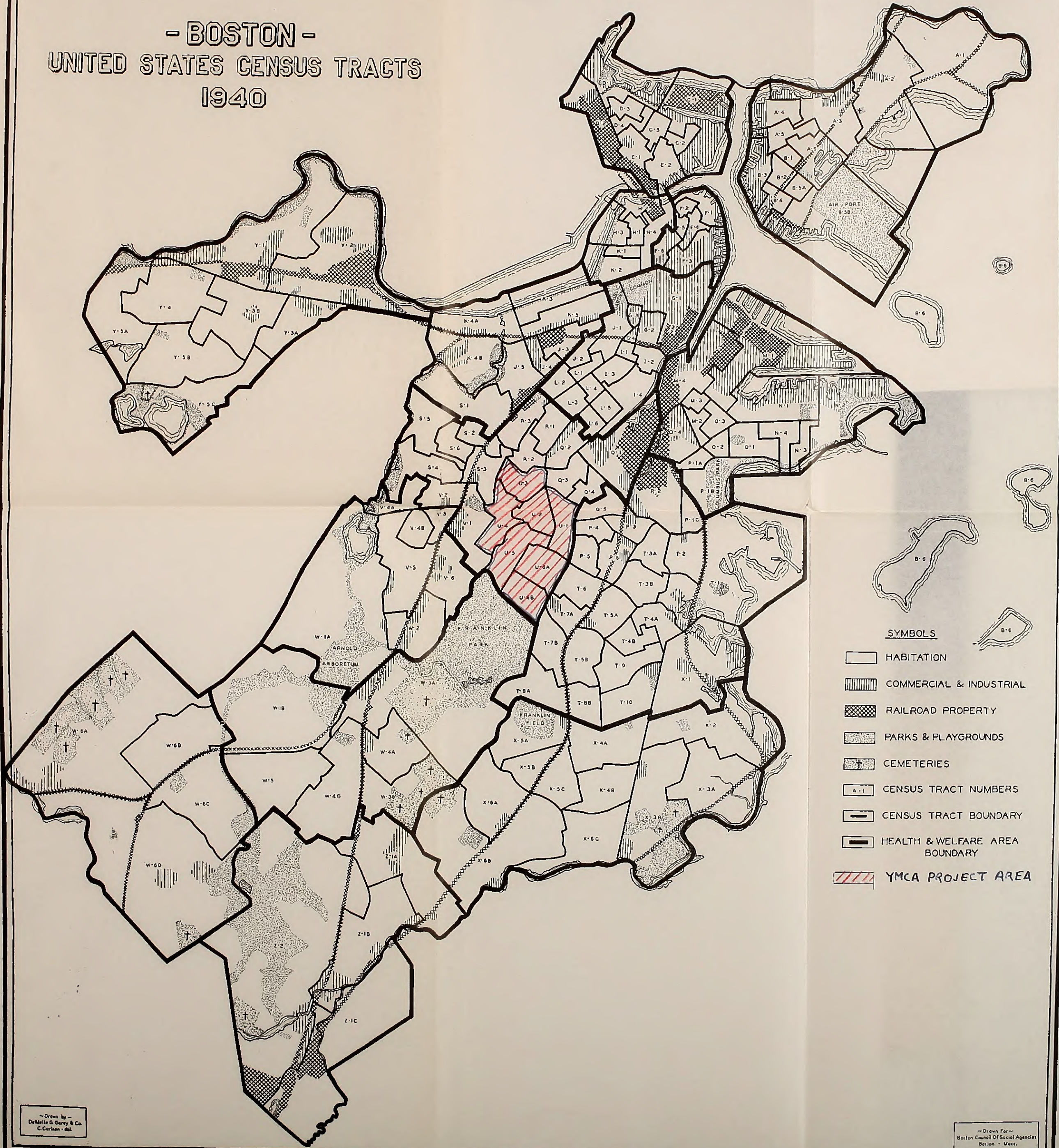
The experiment got underway in July, 1946, when a full-time worker was attached to the Metropolitan Community Boys' Work Branch to develop the program in the area which eventually became known as the Outer Roxbury area. After a period of six months, it was necessary for the worker to resign because of ill health. At the beginning of the new year, 1947, field work students were assigned from Boston University School of Social Work to work in this area.

These YMCA program secretaries not only carried on the usual group work program of the Association for the boys of the community,

but also joined with representatives of a number of other organizations - Urban League, St. Mark Social Center, Young Men's Hebrew Association, Anti-Defamation League, Roxbury Council on Community Affairs - to deal with general matters of community concern.

As these programs and relationships developed, it became evident, through consultation with community leaders, that some kind of committee organization was necessary.

- BOSTON - UNITED STATES CENSUS TRACTS 1940



CHAPTER IV

THE ROLE OF THE COMMITTEE

The underlying principles under which committees act in the YMCA is well expressed by the executive of one of the local branches.⁸

The goals of the YMCA grow out of the needs of people and represent the interests of the people who are our members, participants and citizens of our community. They reflect the changing and developing conditions of our community, nation, and world as seen in the light of the high Christian purposes of the movement that these people make up. The policies to which the YMCA commits itself must be developed from the common experience and joint work of all who make up the YMCA. Cooperative thinking in which the best thought and the liveliest interests of all are enlisted, becomes the basis for working together. Each person should have the chance to share to the greatest extent he is able, for it is among those who share, and in proportion to the amount they share, that loyal fellow members in the Association and creative workers for their community and world are developed.

The process of working together, through cooperative thinking, to establish aims and policies of the Association is the only real democratic way. The representative method of democratic procedure through committees, councils and boards is the way to discover what people in the Association and in the community really want, and to develop changing policies and programs to meet changing needs. The committee set up with an area of concern, a specific field of duty, a definite job, becomes the central core of enthusiasm and unity in the assignment.

The Project Committee of the Greater Boston Community Council on the proposed extension of interracial services by the YMCA to

⁸ Arthur C. King, Executive Secretary, Hyde Park Branch, Boston YMCA, Just Another Committee. (Pamphlet).

Roxbury recommended "a quiet sampling of opinions of residents of the area" and "that sentiment of the area into which a staff starts to operate will necessarily need to be carefully studied and the agency's public relations studiously developed." For this reason, the staff embarked early in its work to develop community relations by contacting and cooperating with community groups and individuals. The interviews with both Negro and white groups were conducted by an interracial team who participated jointly in all interviews. The difference in race on the part of the staff brought to all interviews a variable. Because both members were present in practically every interview, and asked questions which they had explored together while planning the approach, the validity of the interview became more apparent. In analyzing the interviews, the biracial team of interpreters were aware of the reticence of some Negroes to discuss racial relationships before a white person and vice versa. They were faced with the greater unreality that would ensue from an artificial separation of Negro and white worker in a study team which sought to obtain and correlate Negro evidence and white findings as to the attitude of the community toward intercultural and interracial understanding, as well as in the support of the YMCA's program. From the evidence gathered, it appears that this technic was valid, as the members of the community relations team were able to maintain easy working relationships with all persons interviewed whether they were Negro or white. In addition to furnishing the

individuals and groups with information as to the program and methods of work in the area, a great deal of valuable information was secured from residents who freely discussed evidences of racial tensions in the neighborhood.

With this data collected and an expanding boys' work program underway, the Boston YMCA urged the creation of an advisory body of young men to assist in planning and directing YMCA services to the youth in Roxbury. Advisory committees are potentially of great importance in advancing community organization objectives of an agency.⁹

The problem which now confronted the agency was to seek out these men. Although contact of a positive nature had been established with the community, it was again necessary to seek out individuals with certain qualifications to work for and in behalf of their community. A process of selecting candidates which will be discussed here went into effect. The individuals whom the team visited had been - in some cases - recommended by others as community workers; and in other cases they were men who had worked with youth and had resided in the neighborhood for a considerable period of time and seemingly had a good understanding of some of the problems confronting their community.

Each man was acquainted with the ongoing program of the YMCA and its ramifications, and then through discussion, queries were

⁹ Wayne McMillen, Community Organization for Social Welfare, p. 269.

raised whether the individual felt the need for additional youth services in the neighborhood and whether they should be uniraical or biracial; and would he assist the agency by attending a planning meeting of men of the area at some future date.

Although most of the candidates who were screened for this initial step in community organization were sympathetic and in harmony with the agency's cause in providing youth services, the team did encounter some opposition with a few men whose complaints were based on honest and genuine doubts. Future interpretation assisted one individual to modify his position, while the others remained adamant and consequently were by-passed.

All the Negro and white members who were invited to participate had had some interracial experience through youth programs, school, college, work and church endeavors. It was felt by the staff that it would be wise to hold the first meeting in a home in the community. This would provide a more relaxed atmosphere for the participants than an austere office out of the area. As a result, a home was provided and the group met.

Dorothy I. Height points out that:¹⁰

It is important to remember that whenever there are marked differences in educational and economic backgrounds the lack of congeniality among the group may be based on these factors as well as upon racial background. The leader should know enough about the group as individuals to make sure that those of

¹⁰ Dorothy I. Height, Step by Step with Interracial Groups, p. 24.

similar backgrounds and interests are brought together. On this basis, it is possible to build new interests.

This truism in race relations was adopted by the staff in assembling the planning group. Even though some of the members who had been invited had never met, a strong feeling of "we" was soon apparent. The body expressed itself unanimously in its first meeting that:¹¹

(1) The YMCA should serve the community first and foremost. The question of an interracial and intercultural program should not enter primary consideration. Since nearly all minority prejudice exists to a greater or less extent on an emotional level, and is resistant to rational and logical agreement alone, it is important to utilize an attack that is also at the emotional level and demonstrate by concrete action that all groups can work together for a common cause.

(2) Basis for organization should be on a good program. An ongoing program is the best basis to convince the skeptics in the community who doubt the sincerity of the agency.

(3) Community interest and backing must be cultivated and gained. The initial attempt to make these contacts should be made by this advisory group.

(4) In order to have an ongoing program, volunteer help is necessary. The community must develop this leadership with the help of the YMCA if the agency's objective is to be obtained.

(5) The immediate members present at this meeting feel that the community should pledge support in the near future to indicate its good faith to the agency.

(6) The group would like to meet within a month to discuss additional aspects of the program and to report on community contacts made. Also, a few more interested individuals should be included.

¹¹ Boston YMCA History File, Minutes of First Meeting of Outer Roxbury Community YMCA Committee, June, 1947.

Subsequent meetings were held at which time the YMCA's program and community participation were discussed. This involved on the part of the YMCA an exposition of its program for the entire city and not for the area under consideration. The area in turn was concerned with its relationship to the YMCA as a whole. Since most of the men were familiar with the YMCA only in the building-centered program, it was necessary to interpret the YMCA as it functions in the program area on a non-equipment basis.

As future meetings were planned, additional men were invited to participate with this group of interested and enthused laymen, who were convinced that the program should consider the needs of youth as a whole, and not only the racial factors. Having agreed on this fundamental principle, these men asked the agency if they could become the official Boys' Work Committee of the Outer Roxbury Project. The YMCA recognized their willingness and ability to assist in this community project, and the men were urged to prepare themselves for formal organization in the late summer.

The Committee, which is a subcommittee of the City-Wide Boys' Work Board of the Boston YMCA, was formally organized in September with a chairman, vice chairman, secretary, treasurer, and eight members at large.

CHAPTER V

SELECTION OF THE COMMITTEE

There were several criteria used by the YMCA in selecting the original members for service in a boys' work program in an interracial setting. Trecker points out:¹²

Selection of the committee depends upon the persons available to do the task; we should build committees composed of persons representative as to experience, insight, point of view or opinion, geographic distribution, age, relationship to the agency and skill or knowledge about the subject at hand. It should be kept in mind that every person does not have the ability to think and work in a group, nor do all of us have the same amount of such an ability. It is important for the administrator to know every committee member as an individual because a person should be sought for a committee only if he/she has something to contribute.

In the matter of availability, this committee had qualified, because of an expressed willingness to serve in some joint effort in behalf of the community. From that point on, it became necessary to examine their other qualifications. Among them were:

Willingness to work on behalf of others: This factor had been expressed to the biracial team of interviewers, as well as to certain YMCA officials, in the acceptance of the call to the first meeting of the prospective committee.

Reliability and responsibility: This factor was determined by recommendation of people in the community who knew these committeemen as neighbors and citizens.

¹² Harleigh B. Trecker, Group Process in Administration, p. 90.

Intelligence: No objective measurement was made of this qualification at the time the committee was formed. However, as the discussion of the committee's functions and responsibilities progressed, the ability of each member to deal adequately with the subject at hand gave evidence of his knowledge and understanding of the task.

Leadership Capacity: This was one of the main factors in selecting these committeemen. All of them were busy men in their own business and professional roles, as well as in community affairs and had demonstrated their capacity for leadership in various ways.

Respect for the community, knowledge of community needs and belief in the worth of the individual: The attitude of the members of the committee toward these three qualities was of basic importance in facing a program involving intercultural and interracial relationships. Each man had to be sure in his own mind of his feelings about the community in which he lived; how much the community needed the kind of a program the YMCA had to offer, and his own personal conviction that the concern for the individual as an individual superseded any racial, national, political, religious or cultural differences.

Specialized abilities: Whether or not committee members possessed these special abilities was not of primary concern in the beginning of the program. The primary emphasis was placed on the individual's attitudes toward the community needs, the need of the

program and its validity, and confidence in the YMCA that it could assist in meeting some of these needs. D. Paul Reed sums up these qualifications for a committee member in the following manner:¹³

They recognize that in a very real sense they have accepted a position in which they are their brothers' keeper in that their trusteeship is not on behalf of an organization, or its staff, as such, but rather on behalf of the individual they serve and the community which supports their service. In this knowledge, the good board or committee member is humble.

To supplement these qualifications of the committeemen, their own confidence in the YMCA as the agency to help meet community needs had to be established. Most of the men had had no relationship to the 'non-equipment',¹⁴ type of program which the Outer Roxbury project represented. In addition to the lack of understanding of this problem, there was the fear that the YMCA, because of its past history in race relations, might set up a segregated program. It was, therefore, necessary to orient the committee early in its development to the philosophy and nature of 'non-equipment' work in the YMCA, as well as to familiarize them with the YMCA's new policy in the field of interracial and intercultural understanding.

¹³ D. Paul Reed, "Board Member, Keystone of Philanthropy". Survey Midmonthly, p. 39.

¹⁴ Operating the typical YMCA boys' program in a neighborhood, using neighborhood institutions for recreational and meeting places.

Selecting New Members

When it came time to add new members to the Committee, certain principles were agreed upon by the charter members of the group. They were desirous of adding men who met the qualifications which have been outlined in this thesis. This was not an ordinary Committee with a task to do which it could do quickly. It was a long-term job and the men felt that the strength of the Committee lay in the harmony which existed among its members, and its status in the community itself as a body of highly respected citizens.

Therefore, new members should be the unanimous choice of the group and no one would be added to it if his presence in any way jeopardized the integrity of the Committee in the eyes of the people. Persons were suggested for membership whose presence on the Committee would cause conflict within the group itself, and a lack of confidence in the Committee had they been elected.

In following these principles of harmony within the Committee and integrity before the community, the Committee felt that the job it had to do needed all the energy the members could give it without spending time in settling individual differences of opinion which had nothing to do with the program itself. Also, because of the close scrutiny put on this kind of a program in this kind of a community, the Committee could not afford to have within its ranks people who did not wholeheartedly believe in the project. Early meetings proved conclusively that these principles

did not prevent frankness of discussions or differences of opinions regarding details, but when final action was taken or convictions recorded, unanimity was assured and the Committee from its beginning went forward step by step, as it learned its way, in the doing of its task. With almost a sense of pride, the men realized that as leaders chosen for this work they were regarded as people whose personal prestige is high with all sorts of groups and they should "stand up and be counted against prejudice of every sort." As Carey McWilliams has pointed out:

If such leaders are silent on the issue of discrimination - or still worse, if they actually condone it - they give moral support to multitudes of little people who translate their prejudice into concrete action in the fields of employment, education, recreation and housing. Not only should the group as a whole derive satisfaction from its work, but individuals as well should derive certain satisfaction.

The Criteria of Effective Committee Work lists the following:¹⁵

The member should feel the importance of the work of the Committee as part of a significant enterprise in the community.

All members should have a sense of fellowship as they work on the Committee.

All members should have a personal share of growth and achievement resultant from their Committee work.

All members should find satisfaction in congenial personal relationship in the group.

All members should feel that their individual contribution to the total result is valuable.

¹⁵ Adapted from the unpublished manuscript of Barner, Dimock and Moffat, George Williams College, United Service Organization, Inc., 350 Fifth Avenue, New York.

All members should have the satisfaction of being engaged in creative work.

The Role of the Chairman

The role of the chairman of a Committee responsible for a program of this kind was not that of an ordinary committee chairman. He must bring to the Committee, not only leadership ability, but he must possess to the highest degree the attributes and qualities outlined for the general committeemen. The chairman, who by virtue of this office would become a member of the City-Wide Boys' Work Board of the Boston YMCA, was appointed by that body, upon the request of the men who had gathered to form the Outer Roxbury Boys' Work Committee.

He immediately brought to the chairmanship a mature and deep insight into the problems of youth in the Roxbury district where he had lived for twenty years. Throughout these years, he had served as a volunteer youth worker and had maintained a close relationship with the youth of the entire community as well as with the agencies working on behalf of youth. His standing in the community was such that in the preliminary search by the YMCA for a chairman for this Committee, it was said by countless community leaders that if we could get "this man", the project would be a success. His routine approach to the problem, his long-time perspective and point of view on interracial and intercultural subjects fitted him admirably for the leadership of the Committee.

Although he is a Negro, his appointment was not based on this factor, but on his outstanding ability, personality and his value to the total structure of the YMCA as an individual.

The functions of the chairman of any committee are many-fold and are as follows:¹⁶

1. He is responsible, in consultation with a member of the staff, to see that the committee carries out its functions and meets.
2. He must maintain a close working relationship with the responsible staff worker and/or chairman of the board (or committee) that has appointed the committee.
3. He prepares, in consultation with a responsible staff worker, the agenda and makes provisions for the necessary resources for dealing with it.
4. He must supervise and coordinate the activities of any individual or subcommittee carrying responsibility.
5. He is responsible to see that the meeting starts on time, is conducted with dispatch, and closes on time.
6. He should know each person on the committee and understand his personality needs and differences so that the process of group planning may be facilitated and the personality needs of members satisfied.
7. He should evaluate, periodically, committee members and the work of the committee.
8. He is responsible for suggesting or recommending (and in some cases for making changes in) committee personnel.
9. He conducts the meeting with an absolute sense of fairness and impartiality, both in respect to the issues and to the personnel of the committee.

¹⁶ Barner, Dimock and Moffat, Criteria of Effective Committee Work. (Pamphlet).

10. He is responsible for whatever organization of the committee is necessary, officers, subcommittees and other phases of committee organization.

In addition to these general functions, the chairman of the Outer Roxbury Boys' Work Committee carries certain specific responsibilities; such as:

- (a) Relationship to the City-Wide Boys' Work Board, involving attendance and reporting at its monthly meetings.
- (b) Representing the committee in community meetings of various kinds as an interpreter of the Outer Roxbury Project.
- (c) Giving personal attention to special subcommittees of the larger program.

CHAPTER VI

COMPOSITION OF THE COMMITTEE

A detailed study of the composition of the members of the Outer Roxbury Community YMCA Committee was made through the use of a questionnaire. This instrument contained nine items which dealt with (a) identifying data - name, address; (b) age; (c) marital status; (d) number of children, if any; (e) educational status; (f) church attendance; (g) kind of participation in church activities; (h) residence (length) in community; (i) youth group relationships; and (j) board and/or committee experience.

These questionnaires were given to each member of the committee to be filled out at his convenience. Of the fifteen given out, fifteen replies were received, and in only two instances was it necessary to remind the men to make their returns.

The analysis of the returns show the age range to be from twenty-one to sixty-one years of age. The mean for the entire committee is forty years. Ten of the men are married, four single, and one a widower. Of the ten married men, eight have children ranging in age from eleven months to thirty years. With the exception of two members who have lived in the community one year and six months and four years respectively, the entire membership has had residence in Outer Roxbury from eleven to forty-six years; the average being 24.1 years.

A study of the academic background of the members of the Committee revealed that one was a graduate of high school, twelve have had college training, including four who have done graduate work, and the remaining two have attended specialized schools beyond the high school level.

The racial and religious breakdowns show eight white and seven Negroes, with thirteen having Protestant affiliation, one Catholic and one Jewish. These church and temple relationships show that twelve are frequent attendants and three attend occasionally. In the matter of church participation in activities, thirteen are very active and two state they are "too busy". These activities include Sunday School teaching, service on religious education committees, leadership of young peoples' groups, scout work, visitations to sick, board membership in temple organizations. In addition to church work, many of the members are active in other community organizations such as fraternal bodies, community councils, veterans' organizations, youth agencies, social action groups, cultural and professional groups. The majority of the men on this Committee have had committee/board experience of some kind and more than half have been connected with interracial and intercultural groups in this capacity.

CHAPTER VII

RELATIONSHIP OF STAFF TO COMMITTEE

Contrary to what has been the usual practice in many social and youth agencies, the staff members in this program mix freely in all Committee affairs as if they were official members of the Committee. There is no line of demarcation except at the point of voting. They have the freedom of the floor in discussion, share with lay members sub-committee responsibilities, and represent the Committee through special assignments laid upon them by vote of the Committee or through appointment by the Chairman.

As staff members, however, they carry certain responsibilities which go with their professional status and which call for abilities not always possessed by lay people, due to their lack of time and training.

Some of the duties these staff members perform are:¹⁷

1. Plan personal growth.
2. Assume a staff relationship in the YMCA organization.
3. Guide committees.
4. Administer the business aspect of the work.
5. Enlist volunteers.
6. Train and supervise leaders.

¹⁷ Manual of Principles and Practices for the Professional Leadership, "The Boys' Work Secretary", The Administration of YMCA Boys' Work, Chapter III, p. 34.

7. Locate and organize groups.
8. Locate needs and interests of individual in relation to his group.
9. Guide a democratic process.
10. Organize group programs.
11. Select program resources.
12. Supervise program activities.
13. Guide a thorough-going process of Christian education.
14. Evaluate program.
15. Interpret youth needs.

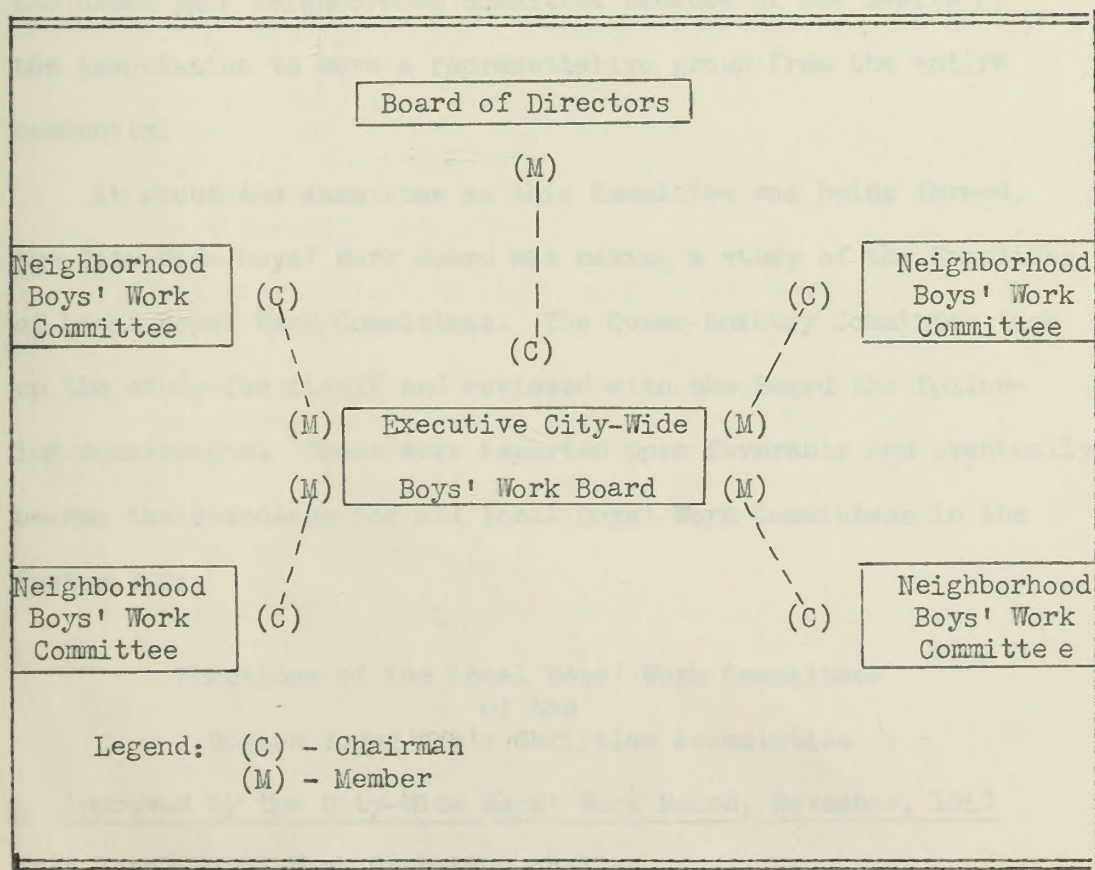
CHAPTER VIII

FUNCTIONS OF THE COMMITTEE

The place of the Outer Roxbury Community YMCA Committee in the structure of the Boston YMCA is illustrated by the accompanying chart:¹⁸

CHART I

BOYS' WORK NEIGHBORHOOD COMMITTEE RELATIONSHIP
TO THE YMCA ADMINISTRATIVE STRUCTURE



¹⁸ Boys' Work Committee of the National Council of the YMCA, Y Work with Youth Bulletin, Vol. 1; No. 2, April, 1945.

The Committee functions as a sub-committee of the City-Wide Boys' Work Board which in turn administers the entire Boys' Work program of the YMCA under appointment by the Metropolitan Board of Directors. As mentioned in an earlier chapter, the Chairman of the Outer Roxbury Committee is a member of the City-Wide Boys' Work Board. The local or neighborhood committees are made up of men who live in the communities they serve. The number of men selected for membership on this Committee is somewhat larger than the usual YMCA neighborhood committee because of the desire of the Association to have a representative group from the entire community.

At about the same time as this Committee was being formed, the City-Wide Boys' Work Board was making a study of the Functions of Local Boys' Work Committees. The Outer Roxbury Committee took up the study for itself and reviewed with the Board the following commitments. These were reported upon favorably and eventually became the standards for all local Boys' Work Committees in the Boston YMCA.

Functions of the Local Boys' Work Committees
of the

Boston Young Men's Christian Association

Approved by the City-Wide Boys' Work Board, November, 1947

Each local Boys' Work Committee shall:

1. Prepare and submit to the City-Wide Boys' Work Board, not later than November first of each year, a written commission covering the goals and objectives of the local Boys' Work Program.

2. Make its own periodic evaluation of these goals and objectives.
3. Appoint sub-committees and councils, whenever necessary, to carry out specific assignments which deal with the various aspects of work with boys; such as, membership, program, finances, and other subjects.
4. Study youth needs arising from population movements, socio-economic factors, and other community changes. And, in the light of these studies, provide appropriate Boys' Work services.
5. Help locate and organize groups of boys and parents in homes, neighborhoods, schools, and churches and secure sponsors for the same from parents and other adults.
6. Be represented on the City-Wide Boys' Work Board.
7. Join annually in a meeting with the members of the City-Wide Boys' Work Board and members of other local Boys' Work Committees for a consideration of the general problems of Boys' Work in the Boston Young Men's Christian Association.
8. Interpret and extend the processes of Christian education among boys.
9. Understand, interpret, help to correlate, and extend the process of providing boys an opportunity for Christian education through efforts by the individual groups of the YMCA in cooperation with religious, educational, and social agencies in the community, state, and nation.
10. Interpret and extend the use of democratic procedures in all the YMCA groups and activities as a basic process of Christian citizenship education for boys.
11. Help recruit and train leaders for the guidance of boys through groups, teams, and classes.
12. Urge committee members to cooperate actively in the supervision and operation of the clubs and other programs.
13. Recommend, when necessary, the selection of employed personnel and appraise the work of the staff engaged in directing the Boys' Work Program.

14. Serve individual boys through personal contacts, counseling and aid.
15. Interpret the program of YMCA Boys' Work to the public.
16. Determine the financial needs for Boys' Work, prepare and recommend for adoption an adequate budget, and assume responsibility for the administration of the budget.
17. Provide resources necessary for an adequate camp program for boys.
18. Provide those program emphases and methods that will help boys to realize the significance of their membership in the world-wide fellowship of the YMCA.

On some of these points, the Outer Roxbury Committee began to make very definite progress. For instance, in regard to Function No. 4, the "study of youth needs arising from population movements, socio-economic factors, and other community changes," a survey of youth groups and their affiliations with other youth agencies was made. Facilities and equipment for youth programs were investigated. As a result of discovered needs and available resources, cooperative centers were established in two church buildings with recreational spaces. During the six months of the late fall of 1947 and the winter of 1948, about two hundred boys were served each week in gymnasium and craft programs as well as in social recreation.

To "help recruit and train leaders for the guidance of boys through groups, teams, and classes," Function No. 11, a Leadership Training Institute, with specialists in group work acting as the faculty, was conducted by the Committee for the community as a

whole. This program not only assisted the YMCA in securing new leaders and orienting them to group work processes and methods, but it also gave interpretation of the YMCA's role in the community. As a result of this Institute, one new Committee member and three volunteer leaders were discovered.

Several members of the Committee have cooperated in the supervision of club programs (Function No. 12) on special assignment, and oftentimes "on their own" committeemen have assisted leaders with their groups in the church centers. This kind of individual service on the part of members has also carried over into guidance of individual boys and of interpreting to parents and other community people the YMCA program in Outer Roxbury - Function No. 15.

Perhaps one of the most far-reaching projects was that taken up to "provide those program emphases and methods that will help boys to realize the significance of their membership in the world-wide fellowship of the YMCA," Function No. 18. The medium for expressing this emphasis came quite naturally to the Committee through the fact that one of its former staff members had recently gone to Greece to do educational and relief work. Through him, the Committee learned of a family in Elleniko which needed all the material help it could get from the men and boys in this program. The Committee felt that in keeping with the Christian purpose of the YMCA, it could well extend its charity to the children and their parents in one of the war-stricken lands of Europe.

Consequently, by official vote, the Committee adopted the project and is participating with the boys in the membership in providing monthly allotments of CARE parcels to this family. The money is given voluntarily by Committee members and by clubs of boys for these parcels and the business arrangements are handled by a sub-committee of the Outer Roxbury Committee.

On several of the other detailed functions, the Committee has made significant beginnings.

1. How should a Committee be created in areas where allegedly hostile factions among groups?

2. How should such a Committee function in behalf of a community subverted in its feelings towards intercultural activities?

3. How could the Committee remain objective in its purpose without identifying itself too closely with the invited or irritant?

4. How could it evaluate its progress so that it could be building for future development?

It may be conceded at once that in less than a year's time the Committee could only make beginnings in answering such basic questions. Have these beginnings been sound? The best proof at this point comes rather directly from the statement of the Greater Boston Community Council whose Reviewing Committee gave the YMCA its mandate in 1946.

Its report just issued says:¹⁹

The committee was convinced by the reports received that this project in the Roxbury section has passed the

¹⁹ Memorandum of the Reviewing Committee of YMCA Project of the Greater Boston Community Council, March 24, 1948.

CHAPTER IX

CONCLUSIONS AND IMPLICATIONS

Inasmuch as the tests put upon a Committee of this kind were suggested in the questions raised by the writer in his introductory chapter, it is logical to draw conclusions from the way in which the questions have answered.

The questions were:

1. How should a Committee be created in areas where allegedly hostility ferments among groups?
2. How should such a Committee function in behalf of a community ambiverted in its feelings towards intercultural activities?
3. How could the Committee remain objective in its purpose without identifying itself too closely with the irritant or irritants?
4. How could it evaluate its progress so that it would be building for future developments?

It must be conceded at once that in less than a year's time the Committee could only make beginnings in answering such basic questions. Have those beginnings been sound? The best proof at this point comes rather directly from the statement of the Greater Boston Community Council whose Reviewing Committee gave the YMCA its mandate in 1946.

Its report just issued says:¹⁹

The committee was convinced by the reports received that this project in the Roxbury section has passed the

¹⁹ Memorandum of the Reviewing Committee of YMCA Project of the Greater Boston Community Council, March 23, 1948.

experimental stage and is due to receive very favorable commendation. (2) The committee is convinced that the work should by all means be continued. (3) The committee was unanimous in its opinion that funds should be found to establish the continuity of the project and assure its stability.

The committee note especially the success of the YMCA representatives in the development of the local advisory committee, the utilization of natural groupings of boys and discovery of facilities heretofore little used for group and recreational purposes in the local area.

Emphasis has been given to the point that this was no ordinary Committee serving in an ordinary situation. Even fear was registered by the proponents of the project that it might not be possible to give answer to the questions we have considered. The project was designated deliberately as an "experiment" to be carried on until it could be reviewed after a year or so.

Therefore, even though the Committee entered upon its task knowing that it was doing experimental work in a field fraught with special difficulties, it performed as though it was building permanent foundations for service to the youth of the community.

As this study points out, the section of the city chosen for the project, because of the variety of problems from racial tensions, high delinquency rate, and lack of adequate recreational facilities for the youth of the city, offered a good proving ground for Committee operation.

The process of preliminary interviews by a biracial team of staff workers was probably the wisest step taken in the establishment of Committee service. It was done on the basis that people

who reside in the community will often undertake to solve their own needs if given the proper stimulus and assistance from those who can help. The principle of an indigenous Committee leadership rather than that of a superimposed body is sound in this regard.

The selection of committeemen following interpretive individual interviews and later group conferences for interpretation revealed careful planning and strategy on the part of local advisors of the movement.

Agreement on basic issues such as segregation and recognition of racial tensions, before officially agreeing to become a Committee, revealed intelligent social thinking on the part of local laymen.

This clearing of understanding of terms, of duties, of relationships and of needs prepared the way for a Committee organization that knew what it had to do.

The principles declared by the Committee in its early meetings gave substance to its understandings. These principles, as we have stated them, were:

1. Harmony within the committee itself for the purpose of effectiveness.
2. Unity in the eyes of the community for the sake of establishing confidence in the project on the part of the citizens.
3. A desire to work with other agencies rather than set up another single, independent agency.
4. An eagerness to sustain good organizational relationships to its parent agency, the Boston YMCA, through Board representation and good reporting procedures.

5. The conviction that public declaration to the community concerning its program should, for at least a year, follow rather than precede performance.
6. A determination to serve groups of boys wherever they were in the community regardless of race, color or creed and to "squash" the idea of a "segregated movement" wherever the idea should show itself.

Lillian Smith states:²⁰

Segregation has made human relations most difficult and nothing but human relationship can break down segregation. Nothing else can change the habit of thinking in stereotypes about each other, and remove the deeply entrenched, irrational fears that such thinking has created. Laws may be removed from statute books (although they will not be, until enough people form relationships despite the laws and insist upon their removal), but the custom of racial segregation will still isolate people from each other unless individuals build personal bridges, until finally there is no more segregation. The two processes of breaking down segregation and building up new human relations must go on simultaneously. Neither has priority over the other.

Evaluate Its Progress

The steps to be taken now that the Project is on a permanent basis involve: (a) re-examination of the Committee make-up; (b) adequate staff and personnel; (c) increased budget; (d) possible headquarters office in the community; and (e) acceptance by the community of the agency.

Community Balance: As the questionnaire on the make-up of the Committee revealed, there are some balances to be struck. The age level seems high - average forty years. This means that this

20 Lillian Smith, Humans in Bondage, p. 36.

group should probably serve as an administrative Committee and form a Youth Council of young men from twenty-four years of age to thirty-five to serve in direct program areas or it should put more younger men on its own Committee and form strong mixtures on an age level for sub-committee services.

The religious affiliations of the Committee should be brought into better balance in line with the religious populations of the area.

Larger representation should now be given to individuals and organizations who or which can bring specialized skills and relationships to the program.

Staff and Personnel: To insure ongoing staff leadership, permanent YMCA Secretaries should be assigned to the project who will work in a supervisory capacity to such field work students and part-time workers and volunteers as shall be recruited for this program. This staff should always be of a biracial nature.

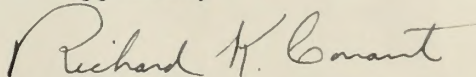
Increased Budget: To make possible the necessary staff, proposed headquarters space and program to meet expanding needs, an adequate budget should be provided through the City-Wide Boys' Work Board of the Boston YMCA. A sub-committee of the Board is now working on this proposal.

Committee Headquarters: Not only for convenience but for use as a committee meeting place, a club room for groups and also as an identifying symbol of the YMCA in the community, a headquarters space is most desirable.

Community Acceptance: Whereas the Project has proved its effectiveness in the eyes of the Greater Boston Community Council, the YMCA, the boys it has served and certain informed lay individuals and groups, it has not yet tested its status in the community at large. This step must now be taken and is already planned by the Committee.

Beyond all the evidences of permanence, must be the strong determination on the part of the Committee to evaluate continually its convictions, social understandings and skills in doing its work so that the remarkable advantages gained in the short lifetime of the project will not only be preserved but will be expanded into larger service to the youth who are constantly asking for help of this kind in their programs.

Approved,

A handwritten signature in dark ink, appearing to read "Richard K. Conant". The signature is fluid and cursive, with a large initial "R".

Richard K. Conant
Dean

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1. Name _____ Tel. No. (Area) _____

2. Address _____ Age _____

3. Marital Status: a. Separated _____

b. Divorced _____

c. Widowed _____

d. Married _____

e. Single _____

4. Number of Children _____ Ages _____

5. Educational Status _____

Check the highest grade completed

Grammar School

1	2	3	4	5	6	7	8
---	---	---	---	---	---	---	---

High School

1	2	3	4
---	---	---	---

APPENDIX

College

1	2	3	4
---	---	---	---

Graduate School

1	2	3	4
---	---	---	---

Other (specify) _____

1	2	3	4
---	---	---	---

6. I attend church/temple (check appropriate blank) Frequently _____

Occasionally _____

Seldom _____

Not at all _____

Name of church/temple with which you are affiliated _____

Do you participate in church/temple work (check appropriate blank)

A. Yes _____ No _____

B. Temple/Sunday school teacher _____

Church/temple official (specify) _____

1. Name _____ Tel. No. (home) _____

2. Address _____ Age _____

3. Marital Status: a. Separated _____

b. Divorced _____

c. Widower _____

d. Married _____

e. Single _____

4. Number of Children _____ Ages _____

5. Educational Status

Check the highest grade completed

Grammar School

1	2	3	4	5	6	7	8
---	---	---	---	---	---	---	---

High School

1	2	3	4
---	---	---	---

College

1	2	3	4
---	---	---	---

Graduate School

1	2	3	4
---	---	---	---

Other (specify) _____

1	2	3	4
---	---	---	---

6. I attend church/temple (check appropriate blank) Frequently _____

Occasionally _____

Seldom _____

Not at all _____

Name of church/temple with which you are affiliated _____

Do you participate in church/temple work (check appropriate blank)

A. Yes _____ No _____

B. Temple/Sunday school teacher _____

Church/temple official (specify) _____

Choir Member _____

Officer/wirker in other church/temple activities _____

1. Boys' club work _____

2. Girls' club work _____

3. Co-ed socials _____

4. Other (specify) _____

7. How long have you resided in the community? (i.e. Outer Roxbury)

Do you belong to any church/fraternal/educational/social group located in this area? Yes _____ No _____

List the organizations and positions held

8. Have you had any relationship with youth groups in this area of Roxbury?
Check appropriate blank

None _____

Small _____

Moderate _____

Great _____

Are you working with any youth groups at the present? Yes _____ No _____

Name of group _____

Type of group (friendship, special interest, other) _____

9. Have you ever had any experience working with Board and Committees?

Yes _____ No _____

Type of experience _____

Uniracial _____ Interracial _____

When? _____ Where? _____

Comments:

If you have any comments that you wish to voice in regard to the committee or to this questionnaire, you are free to express them here. They will be accepted in the spirit of fine fellowship and mutual help that has been so evident in the Outer Roxbury Committee since its conception.

If you have any comments that you wish to voice in regard to the committee or to this questionnaire, you are free to express them here. They will be accepted in the spirit of fine fellowship and mutual help that has been so evident in the Order Rookery Committee since its conception.

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